

## Contributions

### TEMPERANCE TALK GIVEN AT KANEMORADO CONFERENCE

A. J. HIXSON

*Brother Moderator:* If we had an hour and a half instead of five minutes upon this paper we would much prefer it. By some I am looked upon as a crank upon this subject, but I am proud of being a Kansas prohibition. Kansas, from 1880 to 1890 increased in population, 45 per cent., while bloated, red-nosed saloon-cursed Missouri, during the same time, increased 25 per cent. So much for prohibition. Ft. Scott, in violation of the prohibitory law has collected revenues from her joints, dives, etc., for public expenditures for years. As a result she has reduced her population from 16,000 to 10,800, and has increased her municipal debt from year to year. It is a dangerous expedient to attempt to drink a city out of debt, or to indulge in the saloon business in order to prosper. Their present status is such, that when the saloons run, the city has light; when they take a lay off, the lights go out.

The drink habit is bad, and bad continually, it is expensively ruinous. For illustration, the little kingdom of Belgium, with a population of 7,000,000, supports 198,000 wine and beer shops, one for every 35 of the population. She spent \$100,000,000 in 1898 for drink, about \$14 per capita. As a result, 80 per cent. of her suicides are due to drink, 74 per cent. of her criminals are due to drink, 79 per cent. of her paupers are drunkards, and 49 per cent. of the inmates of the insane asylums are its victims. A member of the school board in the city of Lincoln, Neb., appeared before police board, in 1896, requesting the licensing of saloons and brandy houses in order to increase the public school fund, and that in a high license state and in a city with 36 saloons, paying an annual tribute of \$36,000. Lincoln, with 10,000 more of a population has \$800,500 less of a property valuation than Topeka, Kans., and pays tax at the rate of 35½ mills on her valuation, while Topeka pays at the rate of 22½ mills, a difference of 13 1-6 mills in their rates. Lincoln pays her teachers \$54.15 upon an average, while Topeka pays hers \$69.98. With these facts before us, brethren, what is our duty toward this question? Shall we stand idly by, and let it go quietly on in its work of ruin? The manufacture of liquor is injurious upon the laboring class, employing from 2 to 10 times less labor to the amount of capital invested than any of the useful manufacturing enterprises. Our government in taking the last census discovered 1,000,000 habitual drunkards, and from other sources we find that from 75,000 to 100,000 drunkards die each

year. There are about 65,000,000 inhabitants in the United States. This means that one in every 65 is an habitual drunkard. Startling indeed, and we are responsible, my Christian brethren. If we would go to the ballot box and vote as we pray, for sobriety, good men and for wholesome law, and the enforcement of it, we could suppress it and save the rising generation for Christ and his church.

### SHORT SIGHTED

B. C. MOOMAW

A French Scientist says that caterpillars can only see two-fifths of an inch ahead. But isn't that as far, comparatively, as we can see? What wonders are hid from Mr. Caterpillar's eyes, and from ours. Wonders in the physical world, in the material universe, and still greater wonders in that other vast universe of mind and spirit, of which we are almost as ignorant as the caterpillar. One of the most comical things in the world is human conceit, especially the conceit of knowledge, or supposed knowledge. We laugh at the poor worm because he can see so short a distance from his nose, but doubtless the least of the angels could with equal reason laugh at us, especially who plume ourselves on what we know of the world and the universe around us. Our big telescopes can penetrate far into the stellar heavens, but who can tell how much or how far lies beyond? We say that space has no limits. Now unless space is greater than God, which it is not, unless God has limits, which he has not, then all that limitless space must be filled with God's presence, and being filled with his presence must be filled with his works. It is inconceivable that there is such a thing as uninhabited space, space untenanted with suns and worlds peopled with intelligent life. Milton conceives of the material universe of suns and stars as filling but a portion of space, outside of which darkness and chaos reigns. But such a thing is unthinkable. There can be no limit to the worlds. To fix a limit anywhere would leave a vaster thought than God,—the thought of limitless darkness, chaos, confusion and nothingness, utterly swallowing up the mere speck by comparison which we call creation, along with its God, surrounding it on all sides, and engulfing it. This cannot be. All the limitless space is brilliant with suns and worlds, as it is pregnant with God. How far can we see into it, even with our boasted telescopes? Then again how far can we see into the spiritual world? How far can we see into the future? How much far-sightedness do men reveal in the manner of their lives, their purposes, efforts and ambitions? Little room have we for laughing at the poor caterpillar, who

can see only two-fifths of an inch beyond his nose.

### BROTHER RENCH'S CRITICISM

P. J. BROWN

I suppose Brother Rench knew what he was talking about when he said in the EVANGELIST of Nov. 9, "If you, (meaning Brother Swihart and myself,) take the position that you can have a 'legal Passover' 'irregardless' of the specific statements of the Bible governing that institution, then tell us what would constitute an *illegal Passover*." I will not try to answer for Brother Swihart, he is of age; but for my part I have taken no such position. I claim a legal Passover in the year of grace, 33 was the Passover kept according to the law as then interpreted, and according to the modification that Christ the author of all divine law saw fit in his prerogative to place upon it. Will that satisfy our brother? I hope so. But for his entire satisfaction I will also tell him what I should regard an illegal Passover. It would be an act performed and called *Passover* just as he supposes. (I will not do him the injustice that was done me, when I wrote on this subject a few years ago and used the word "ambiguous" when I intended to say unambiguous. No, I will not be little enough to try to belittle a brother for a mistake any of us are liable to make.) I take it for granted that Brother Rench meant to say regardless of the law governing the act, and in the absence of any authority to modify the law. This is what I should regard as an illegal Passover, in fact no Passover at all, only so far as the name would make it one. Let it not be forgotten that so far as Jewish law is concerned there never was but one Passover and that was the only institution so-called during the Jewish dispensation which ended at the exact time in that night when Christ ate the last Passover, and at the same time inaugurated what has since been called the Lord's Supper, which was and will be perpetuated until it is fulfilled in the kingdom of God. Yes, Brother Rench, twist, quibble, "shoot in the air," try to extol your forty-two, eighty, or ten thousand learned worthies who try to change the common sense meaning of Luke 22:16, the fact remains that *that* was the last Passover.

This is all I shall attempt to say thru the paper no matter what errors may be proclaimed. If I am to meet them at all I will do so where and when we shall have an open field to examine the subject to a finish, and I am willing that the last act of my ministry covering a period of forty-eight years shall be the opening of the eyes of all good Brethren like Brother Rench to a better understanding of this Passover question. Were it not that the death of Christ and his future glory, and that of the church